“Sallu Kama Raitu Muni Yussalli” Ke Hadees Ka Sahih Mana Wa Mafhoom

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Ghair Muqallideen Naam Nihaad Ahle Hadees Awwam MARD Aur AURAT Ki Namaaz Me Fark Nahi Kartey Aur Apne Mauqaf Par Yeh Dalil Pesh Karte Hain..

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

Tarjuma: Is Tarah Namaz Padho Jaise Tum Ne Mujhe Namaz Padhtey Dekhte Ho.

[Sahih Bukhari Shariff]

AL-JAWAAB:

Arz Hai Ke Pehle Yeh Hadees Mubarak Muqammal Dekh Li Jaye Takke Jawaab Samjhne Me Aasani Ho. Puri Hadees Yun Hai…

حَدَّثَنَا مَالِكٌ أَتَيْنَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ يَوْمًا وَلَيْلَةً وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِيمًا رَفِيقًا فَلَمَّا ظَنَّ أَنَّا قَدْ اشْتَهَيْنَا أَهْلَنَا أَوْ قَدْ اشْتَقْنَا سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرْنَاهُ قَالَ ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا أَوْ لَا أَحْفَظُهَا وَصَلُّواكَمَا رَأَيْتُمُونِي أُصَلِّي فَإِذَا حَضَرَتْ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ.

Tarjuma: Hazrat Malik (Rdh.) Farmatey Hain Ke Hum Chand Ham Umar NAUJAWAAN Nabi-E-Kareem (Sallallahu Alaihi Wassallam) Ki Khidmat Me Haazir Huye. Aap (S.A.W) Ki Khidmat Mubaraka

Me Bees (20) Din Qayam Raha Rasool Ullah (S.A.W) Bade Rahem Dil Aur Raqeeq Al-Qalb The. Jab Aap (S.A.W) Ko Maloom Huwa Ke Humme Apne Ghar Jaane Ka Isteyaq Hai Tlh Aap (S.A.W) Ne Daryafat Farmaya Ke Tum Log Apne Ghar Kese Chodh Kar Aaye? Hum Ne Aap Ki Khidmat Me (Jo Baat Thi) Arz Kardi. Toh Aap (S.A.W) Ne Farmaya Ke Apne Ghar Jao Aur Unke Saath Qayaam Karo Unhe Deen Sikhao Aur Deen Ki Baaton Ka Huqm Karo. Aap (S.A.W) Ne Bohot Se Cheezon Ka Zikr Farmaya Jinke Muttaliq Hazrat Malik (Rdh.) Kehtey Hain Ke Woh Mujhe Yaad Nahi Ya Yeh Kaha Ke Yaad Nahi Aur (Phir) Farmaya Is Tarah Namaz Padhna Jaise Tumne Mujhe Namaz Padhtey Dekha Aur Jab Namaaz Ka Waqt Hojaye Toh Koi Ek Azaan De Aur Jo Tum Me Sabse Bada Ho Woh Namaaz Padhaye.

[Sahih Bukhari, Hd.no: 631]

SCAN PAGE:

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Hazrat Malik Bin Huwairis (Rdh.) Aur Unke Rafqai An Hazrat (S.A.W) Ki Khidmat Me Hazir Huye The.

Sohbat Nabwi (S.A.W) Me Bees (20) Din Tak Raahe Aur Jaldi Wapas Jaane Ka Isteyaq Zahir Kiya Toh Huzoor Akraam (S.A.W) Ne Unhe Kuch Ahqaam Bayaan Farmaye.

Hadees Par Gaur Karnese Maloom Hota Hai Ke Aap (S.A.W) Ne Un Hazrat Ko Saat (7) Ahqamat Irshaad Farmaye The.

1. Apne Gharo Ko Jao. (ارْجِعُوا إِلَى أَهْلِيكُمْ.)

2. Unke Paas Ja Kar Qayam Karo. (فَأَقِيمُوا فِيهِمْ)

3. Unko Deen Sikhao. (وَعَلِّمُوهُمْ)

4. Unhe Deen Ki Baaton Ka Huqm Do. (وَمُرُوهُمْ)

5. Is Tarah Namaz Padhna Jaise Tumne Mujhe Namaz Padhtey Dekha. (وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي)

6. Koi Ek Azaan De. (فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ)

7. Tum Mese Jo Bada Ho Woh Namaaz Padhaye. (وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ)

Iss Hadees Mubaraka Ke Ek Ek Huqm Me Gaur Kiya Jaye Toh Baat Bilkul Wazeh Hojati Hai Ke In Ahqamat Ka Ta'luq Sirf MARDON Ke Saath Hai. AURATON Ke Saath Is Ka Ta'luq NAHI Hai.

Karaeen Karaam !

“صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي”

Se Pehle Chaar Aur Iske Baad Do Ahqamat Par Gaur Karein.

· Huqm No: 1

Apne Gharon Ko Jao (ارْجِعُوا إِلَى أَهْلِيكُمْ): Zahir Hai Ke Yeh Huqm Mardon Ko Hai Kyuke An-Hazrat (S.A.W) Ke Paas In Hazrat Ke Ghar Wale Nahi Gaye The Bulkey Yeh Hazrat Akele Aaye The.

· Huqm No: 2

Unke Paas Jakar Qayam Karo (فَأَقِيمُوا فِيهِمْ): Is Huqm Ka Mardon Ke Liye Hona Zaahir Hai.

· Huqm No: 3

Unko Deen Sikhao (وَعَلِّمُوهُمْ): Yeh Huqm Bhi In Mard Hazrat Ke Liye Hai Jo Huzoor (S.A.W) Ke Paas Aaye The.

· Huqm No: 4

Unko Deen Ki Baaton Ka Huqm Do. (وَمُرُوهُمْ): Is Huqm Ka Mardon Ke Liye Hona Zaahir Hai.

· Huqm No: 6

Koi Ek Azaan De (فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ): Azaan Ka Huqm Bhi Bil-Ittefaaq Mardon Ke Liye Hai, Auratein Azaan De Nahi Sakti.

· Huqm No: 7

Tum Mese Jo Bada Ho Woh Namaaz Padhaye. (وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ): Is Qafile Me Mard The Aur Unhe Khitaab Tha Ke Tum Me Se Jo Bada Ho Woh Imaamat Karaye. Zaahir Hai Ke Yeh Khitaab Bhi Mardon Ko Hai, Zaahir Hai Ke Koi Aurat Mardon Ki Imaamat NAHI Kara Sakti.

TAMBEEH:

Is Tafseel Se Maloom Huwa Ke Pehle Chaar Ahqamat Issi Tarah Chatti Aur Saatwi Huqm Ka Ta'luq Bil Ittefaaq MARDON Ke Saath Hai Aur Woh Log Jo FARQ Ke Qayil Nahi Woh Bhi Is Haqeeqat Ko Taslim Kartey Hain….

Toh Yaqeeni Baat Hai Ke Darmiyaan Ka Huqm Is Tarah Namaz Padhna Jaise Tumne Mujhe Namaz Padhtey Dekha (”صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي“) Ka Ta'luq Bhi SIRF Mardon Ke Saath Hoga.

Kyunke Koi Wajah Nahi Ke Saath (7) Ahqamat Me Se Cheh (6) Ahqaam Toh Mardon Ke Saath Khaas Karliye Jaayein Aur EK Huqm Me Mard Wa Aurat Dono Ko Shareek Samjha Jaaye.

Yeh Baat Bhi Wazeh Rahe Ke Is Khitaab Me Mard Wa Aurat Dono Ke Shamil Hone Ko Janab Albaani Sahab Ki Kitaab “Sifaat Salaat Un-Nabi (S.A.W)” Se Saabit Karne Ke Koshish Ki Gaayi Hai.

Haqeeqat Yeh Hai Ke Issi Kitaab Ke Safah: 165 Me MARDON Ke Liye Namaz Me Sarr Nanga Karne Ki Gunjaish Aur Sarr Dhamp Kar Namaaz Padhne Ko Afzal Qarar Diya Gaya Hai Lekin Safah: 171 Par Aurat Ke Liye Sarr Dhamp Kar Namaz Padhne Ko Lazmi Qarar Diya Gaya Hai Aur Bagair Odhni Ke Namaz Padhne Par “Namaz Na Hone Ka Huqm Lagaya Hai.” Maloom Huwa Khud Issi Kitaab Me Farq Maujood Hai.

Mazeed Arz Hai Ke Shariyat Me Mard Aur Aurat Ki Namaz Me Wazeh Farq Maujood Hai Misaal Ke Taur Par:

1. Namaaz Me Sarr Dhampna Mard Ke Liye SUNNAT Wa MUSTAHAB Hai, Mard Agar Sarr Dhampe Bagair Namaz Padh Le Toh Namaz Hojayegi Lekin AURAT Apna Sarr Dhamphe Bagair Namaz Adda Kare Toh Iski Namaz Nahi Hogi.

2. Mardon Ke Liye Farz Namaz Ke Liye Jana Zaroori Hai Lekin AURAT Ke NAMAZ Ghar Par AFZAL Hai.

3. Namaz Ke Liye Azaan MARD Dega, Aurat Azaan Nahi De Sakti.

4. Ahqamat Mard Kehta Hai, Aurat Nahi.

5. Ba-Jamaat Namaz Me Pehle Saaf Mardon Ke Liye Hain, Aurate Akhir Me Rahein.

6. Aurat Mardo Ki Imaam Nahi Ban Sakti, Bulkey Mard Auraton Ke Imaam Ban Saktey Hain.

Jo Log Mard Wa Aurat Ke Namaz Me Farq Ke Qail Nahi Unhi Mese Ek Aur Ghair Muqallid Aalim Maulana Muhammad Hanif Manja Kotti Sahab Ne Apni Kitaab “Mard-o-Zann Ki Namaz Me Farak” Me Yehi Dalil (Sahih Bukhari Wali Riwayat) Pesh Ki Lekin Sad Hairat Ke Woh Bhi Farq Ka Zikr Kiye Bagair Na Reh Sakke.

Chunanche Apni Kitaab: “Mard-o-Zann Ki Namaz Me Farak” Ke Safah: 7 Aur Safah: 8 Par Raqamtarz Hai:

” Issi Tarah Agar Aurat, Auraton Ki Imaamat Karaye Toh Woh Saaf Ke Darmiyan Khadi Hogi, Mardon Ki Tarah Aghe Nahi. (Baihaqi, Jild: 1, Safah: 131) Lekin Mard Imaamat Karate Waqt Aghe Khada Hoga. (Bukhari Wa Muslim Wa Sunan Arbaa)

Issi Tarah Mard Namaz Me Imaam Ke Bhoolne Par Subhan Allah Kahe Aur Aurat Ek Haat Par Dusre Haath Ki Pusth Maare. (Sahih Muslim, Jild: 1, Safah: 180, Jamee Tirmizi: 351)”

Inhi Sahab Ne Apni Issi Kitaab Ke Safah: 38 Par Likha Hai: “Auratein Jumma Ke Farziyat Se Mastsaani Hai.”

Is Tafseel Se Maloom Huwa Ke Sahih Bukhari Ki Riwayat Jo Yeh Hazrat Pesh Kartey Hain Mard Aur Aurat Ki Namaz Ko Ek Saabit Karne Ke Liye Isse Istedlaal Bilkul Baatil Hai..

Wallahu’ Aalam…

Aurat Aur Mard Ke Namaz Me Farq Ke Dalail